Śrī Govinda, Dāmodara Stotram

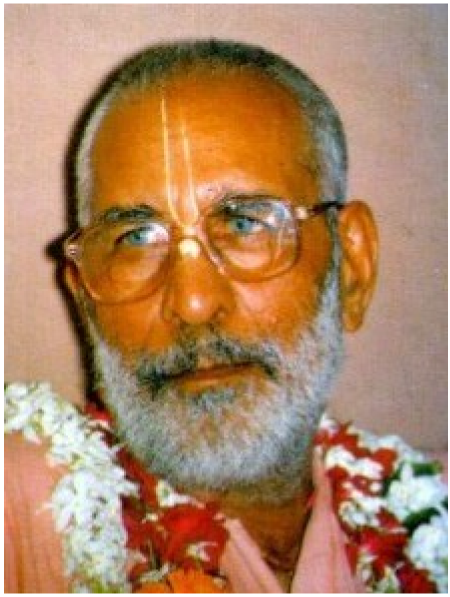
by Śrī Bilvamaṅgala Ṭhākura



"The gopīs' minds are absorbed in Kṛṣṇa while they make cow-dung patties and prepare cracked wheat (daliyā), while they smear the floor of their homes with mud and cow-dung, and while they put their babies to sleep. They do not sing, "O babies, you should sleep." Rather, in very sweet, gentle voices, they sing the names of Kṛṣṇa: "Govinda dāmodara mādhaveti." Śrī Kṛṣṇa is always on their minds, and they are always on His. Even while He is away in Mathurā or Dvārakā, they are always thinking of Him." – His Divine Grace Nitya-līlā-praviṣṭa Oṁ Viṣṇu-pāda Aṣṭottara-śata Śrī Śrīmad Bhakti-vedānta Nārāyaṇa Gosvāmī Mahārāja

Inspiration

Our beloved *guru-pāda-padma*



His Divine Grace
Nitya-līlā-praviṣṭa
Oṁ Viṣṇu-pāda Aṣṭottara-śata
Śrī Śrīmad Bhakti-vedānta Nārāyaṇa
Gosvāmī Mahārāja

He always encouraged us to chant loudly
"govinda-dāmodara-mādhaveti"

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अग्रे कुरूणामथ पाण्डवानां दुःशासनेनाहृतवस्त्रकेशा ।
कृष्णा तदाक्रोशदनन्यनाथा गोविन्द दामोदर माधवेति ॥ १॥

agre kurūṇām atha pāṇḍavānāṁ
duḥśāsanenā-hṛta-vastra-keśā
kṛṣṇā tadākrośad-ananya-nāthā
govinda-dāmodara-mādhaveti (1)

kṛṣṇā – Draupadī; keśā – whose hair; vastra – and clothing; āhṛta – had been seized; duḥśāsanena – by Duḥśāsana; agre – in front of; kurūṇām atha pāṇḍavānāṁ – the Kurus and Pāṇḍavas; tadā – then; akrośat – called out; iti – thus; govinda-dāmodara-mādhava – O Govinda! O Dāmodara! O Mādhava! ananya-nāthā – having accepted Him as her only master.

When Duḥśāsana seized Draupadī's hair and sārī in the assembly of the Kurus and the Pāṇḍavas, she accepted Śrī Kṛṣṇa as her only shelter and loudly beseeched Him, "O Govinda! O Dāmodara! O Mādhava!"

श्रीकृष्ण विष्णो मधुकैटभारे भक्तानुकम्पिन् भगवन् मुरारे ।
त्रायस्व मां केशव लोकनाथ गोविन्द दामोदर माधवेति ॥ २॥

śrī-kṛṣṇa viṣṇo madhu-kaiṭabhāre
bhaktānukampin bhagavan murāre
trayasva māṁ keśava lokanātha
govinda-dāmodara-mādhaveti (2)

śrī-kṛṣṇa – O all-attractive one; viṣṇo – O all-pervasive one; are – O enemy; madhu-kaiṭabha – of the demons Madhu and Kaiṭabha; bhakta-anukampin – O You who are merciful to Your devotees;

bhagavan – O all-opulent Lord; murāre – O destroyer of demonic qualities like those of the demon Mura; trayasva – deliver; mām – me; keśava – O Lord of Ka (Brahmā) and Īśa (Śiva); lokanātha – O Lord of the worlds; iti – thus; govinda-dāmodara-mādhava – O Govinda! O Dāmodara! O Mādhava!

"O Kṛṣṇa! O Viṣṇu! Slayer of Madhu and Kaiṭabha! O You who are sympathetic to Your devotees! O all- opulent Lord, enemy of the demon Mura, save me! O Keśava! O Lokanātha! O Govinda, Dāmodara, Mādhava!"

विक्रेतुकामा किल गोपकन्या मुरारिपादार्पितचित्तवृत्तिः ।
दध्यादिकं मोहवशादवोचद् गोविन्द दामोदर माधवेति ॥ ३॥

vikretu-kāmākhila-gopa-kanyā
murāri-pādārpita-citta-vṛttiḥ
dadhy-ādikaṁ moha-vaśād avocad
govinda-dāmodara-mādhaveti (3)

citta-vṛttiḥ – the inner sentiments of the heart; akhila- gopa-kanyā – of all the gopīs (of Vraja); arpita – were offered; murāri-pāda – at the feet of Murāri; vikretu-kāma – desiring to sell; dadhi-ādikam – yoghurt and other dairy products; moha-vaśāt – being overwhelmed by delusion; avocad – they called out; iti – thus; govinda-dāmodara- mādhava – Govinda, Dāmodara, Mādhava.

The gopīs of Vraja had offered the core of their hearts at the lotus feet of Śrī Kṛṣṇa. Thus, when they tried to sell their yoghurt, milk and other dairy products, they forgot to call out "Yoghurt, yoghurt", but in a state of madness called out "Govinda, Dāmodara, Mādhava".

उलूखले सम्भृततण्डुलांश्च सङ्घट्टयन्त्यो मुसलैः प्रमुग्धाः ।
गायन्ति गोप्यो जनितानुरागा गोविन्द दामोदर माधवेति ॥ ४॥

ulūkhale sambhṛta-taṇḍulāṁś ca
saṁghaṭṭayanto musalaiḥ pramugdhāḥ
gāyanti gopyo janitānurāgā
govinda-dāmodara-mādhaveti (4)

saṅghaṭṭayantaḥ – as they crushed; sambhṛta-taṇḍulān – the stored rice; musalaiḥ – with their pestles; ca – and; ulūkhale – grinding mortars; pramugdhāḥ – the enchanted; gopyaḥ – gopīs; anurāgāḥ – (in whose hearts) the state of anurāga, in which one always thinks one is beholding Śrī Kṛṣṇa for the first time; janita – was born; gāyanti – sang; iti – thus; govinda-dāmodara-mādhava – O Govinda, Dāmodara, Mādhava.

While threshing their stock of rice with their mortars and pestles, the gopīs, their hearts enchanted by anurāga for Śrī Kṛṣṇa, would sing "O Govinda, Dāmodara, Mādhava".

काचित्कराम्भोजपुटे निषण्णं क्रीडाशुकं किंशुकरक्ततुण्डम् ।
अध्यापयामास सरोरुहाक्षी गोविन्द दामोदर माधवेति ॥ ५॥

kācit karāmbhoja-puṭe niṣaṇṇaṁ
krīḍāśukaṁ kiṁśuka-rakta-tuṇḍam
adhyāpayām āsa saroruhākṣī
govinda-dāmodara-mādhaveti (5)

kācit – one of them; saroruha-akṣī – lotus-eyed girls; adhyāpayām āsa – taught; krīḍā-śukam – her pet parrot; niṣaṇṇam – sitting; kara-ambhoja-puṭe – in the hollow of her lotus-like hand; tuṇḍam – with its beak; kiṁśuka-rakta – which was red as kiṁśuka blossoms; iti – (to sing) thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

One of the lotus-eyed girls taught her pet parrot, who was perched in the hollow of her lotus-like hand and who had a beak as red as the blossoms of the kiṁśuka tree, to sing "Govinda, Dāmodara, Mādhava".

गृहे गृहे गोपवधूसमूहः प्रतिक्षणं पिञ्जरसारिकाणाम् ।
स्खलद्गिरां वाचयितुं प्रवृत्तो गोविन्द दामोदर माधवेति ॥ ६॥

gṛhe gṛhe gopa-vadhū-samūhaḥ
pratikṣaṇaṁ piñjara-sārikāṇām
skhalad-giraṁ vācayitum pravṛtto
govinda-dāmodara-mādhaveti (6)

gṛhe gṛhe – in every home; gopa- vadhū-samūhaḥ – all the wives of the cowherds; pratikṣaṇam – at every moment; pravṛttah – were engaged; vācayitum – in inciting to chant; skhalad- giram – with faltering voice; sārikāṇām – the female parrots; piñjara – within their cages; iti – thus; govinda-dāmodara- mādhava – Govinda, Dāmodara, Mādhava.

Indeed, in each and every home in Vraja the gopas' wives were always engrossed in training their caged she-parrots to chant with a faltering voice "Govinda, Dāmodara, Mādhava".

पर्य्यङ्किकाभाजमलं कुमारं प्रस्वापयन्त्योऽखिलगोपकन्याः ।
जगुः प्रबन्धं स्वरतालबन्धं गोविन्द दामोदर माधवेति ॥ ७॥

paryyaṅkikā-bhājam alaṁ kumāraṁ
prasvāpayantyo 'khila-gopa-kanyāḥ
jaguḥ prabandhaṁ svara-tāla-bandhaṁ
govinda-dāmodara-mādhaveti (7)

akhila-gopa-kanyāḥ – all the gopīs; alam – intensely; prasvāpayantyaḥ – in the attempt to put to sleep; kumāram – the little boy; paryyaṅkikā-bhājam – in bed; jaguḥ – they sang; prabandham – uninterruptedly; iti – thus; govinda- dāmodara- mādhava – Govinda, Dāmodara, Mādhava; svara-tāla-bandham – to the rhythm of their clapping.

In the demanding task of putting their children to sleep, the gopīs would tirelessly sing “Govinda, Dāmodara, Mādhava”, while clapping in rhythm.

रामानुजं वीक्षणकेलिलोलं गोपी गृहीत्वा नवनीतगोलम् ।
आबालकं बालकमाजुहाव गोविन्द दामोदर माधवेति ॥ ८॥

rāmānujaṁ vīkṣaṇa-keli-lolaṁ
gopī gṛhītvā navanīta-golam
ābālakaṁ bālakam ājuhāva
govinda-dāmodara-mādhaveti (8)

gṛhītvā – taking; navanīta-golam – a ball of fresh butter; gopī – Yaśodā; ājuhāva – called; bālakam – her boy; rāma- anujam – Kṛṣṇa, the younger brother of Balarāma; iti – thus; govinda-dāmodara-mādhava – O Govinda, Dāmodara, Mādhava; vīkṣaṇa-keli-lolam – whose eyes were playfully dancing; ābālakam – within the entourage of boys.

Taking a handful of fresh butter, the gopī Yaśodā called out to her son Kṛṣṇa, the younger brother of Rāma, “O Govinda, Dāmodara, Mādhava”, as her eyes danced playfully from one cowherd boy to another.

विचित्रवर्णाभरणाभिरामेऽभिधेहि वक्त्राम्बुजराजहंसि ।
सदा मदीये रसनेऽग्ररङ्गे गोविन्द दामोदर माधवेति ॥ ९॥

vicitra-varṇābharaṇābhirāme
’bhidhehi vaktrāmbuja-rāja-haṁsi
sadā madīye rasane ’graraṅge
govinda-dāmodara-mādhaveti (9)

madīye rasane – O my tongue; rāja-haṁsi – O queen of swans; vaktra-ambuja – with a face like a blossoming lotus; vicitra-varṇa-abharaṇa-abhirāme – O you who delight in decorating yourself with

astonishing syllables; agra-raṅge – with your delightful tip; sadā – incessantly; abhidhehi – call out; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

O my tongue, O queen of swans whose face resembles a blossoming lotus, you always delight in decorating yourself with astonishing syllables. Therefore, with your delightful tip, kindly always call out "Govinda, Dāmodara, Mādhava".

अङ्काधिरूढं शिशुगोपगूढं स्तनं धयन्तं कमलैककान्तम् ।
सम्बोधयामास मुदा यशोदा गोविन्द दामोदर माधवेति ॥ १०॥

aṅkādhirūḍhaṁ śiśu-gopa-gūḍhaṁ
stanaṁ dhayantaṁ kamalaika-kāntam
sambodhayām āsa mudā yaśodā
govinda-dāmodara-mādhaveti (10)

kamalā-eka-kāntam – (as) the only beloved of the goddess of fortune; śiśu-gopa-gūḍham – in the guise of a cowherd boy; aṅka-adhirūḍham – was sitting in her lap; dhayantam – sucking; stanam – her breast; yaśodā – Yaśodā-maiyā; mudā – joyously; sambodhayām āsa – addressed (Him); iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

While the one and only beloved of the goddess of fortune, now disguised as a cowherd boy, was sitting in Yaśodā-maiyā's lap and sucking her breast, Yaśodā joyfully addressed Him, "Govinda, Dāmodara, Mādhava".

क्रीडन्तमन्तर्व्रजमात्मजं स्वं समं वयस्यैः पशुपालबालैः ।
प्रेम्णा यशोदा प्रजुहाव कृष्णं गोविन्द दामोदर माधवेति ॥ ११॥

krīḍantam-antar-vrajam ātmajaṁ svaṁ
samaṁ vayasyaiḥ paśu-pāla-bālaiḥ
premnā yaśodā prajuhāva kṛṣṇaṁ

govinda-dāmodara-mādhaveti (11)

yaśodā – Yaśodā-maiyā; prajuhāva – called out; premnā – with love; ātmajaṁ svaṁ – her own son; kṛṣṇam – Śrī Kṛṣṇa; krīḍantam – who was playing; antar-vrajam – in Vraja; paśu-pāla-bālaiḥ – with cowherd boys; samam vayasyaiḥ – of His own age; iti – thus; govinda-dāmodara- mādhava – Govinda! Dāmodara! Mādhava!

Yaśodā-maiyā lovingly called out to her son Śrī Kṛṣṇa, who was playing somewhere in Vraja with the cowherd boys His own age, "Govinda! Dāmodara! Mādhava!"

यशोदया गाढमुलूखलेन गोकण्ठपाशेन निबध्यमानः ।
रुरोद मन्दं नवनीतभोजी गोविन्द दामोदर माधवेति ॥ १२॥

yaśodayā gāḍham ulūkhalena
go-kaṇṭha-pāśena nibadhyamānaḥ
ruroda mandaṁ navanīta-bhojī
govinda-dāmodara-mādhaveti (12)

gāḍham – (while) tightly; nibadhyamānaḥ – binding; navanīta-bhojī – Śrī Kṛṣṇa, the eater of fresh butter; ulūkhalena – to the grinding mortar; go-kaṇṭha-pāśena – with a rope used for tying the necks of the cows; yaśodayā – Yaśodā-maiyā; ruroda – wept; mandam – gently; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

While tightly binding Śrī Kṛṣṇa, who had eaten fresh butter, to the grinding mortar with a rope used for tying cows, Yaśodā-maiyā wept gently, softly saying "Govinda, Dāmodara, Mādhava".

निजाङ्गणे कङ्कणकेलिलोलं गोपी गृहीत्वा नवनीतगोलम् ।
आमर्दयत्पाणितलेन नेत्रे गोविन्द दामोदर माधवेति ॥ १३॥

nijāṅgane kaṅkana-keli-lolaṁ

gopī gṛhītvā navanīta-golam
āmardayat pāṇi-talena netre
govinda-dāmodara-mādhaveti (13)

gṛhītvā – bringing; navanīta-golam – a ball of butter; gopī – Yaśodā Gopī; nija-aṅgane – (entered) her courtyard; kaṅkana-keli-lolam – (where Kṛṣṇa was) playing with His jingling bracelets; āmardayat – she covered; netre – His eyes; pāṇi-talena – by the palm of the hand; iti – (and lovingly called) thus; govinda-dāmodara-mādhava – O Govinda, Dāmodara, Mādhava.

With a handful of butter, Yaśodā Gopī approached Kṛṣṇa, who was in the courtyard absorbed in playing with the jingling bracelets around his wrists. With her other hand Yaśodā-maiyā covered His eyes and lovingly called, "O my dear Govinda, Dāmodara, Mādhava".

गृहे गृहे गोपवधूकदम्बाः सर्वे मिलित्वा समवाययोगे ।
पुण्यानि नामानि पठन्ति नित्यं गोविन्द दामोदर माधवेति ॥ १४॥

gṛhe gṛhe gopa-vadhū-kadambāḥ
sarve militvā samavāya-yoge
puṇyāni nāmāni paṭhanti nityaṁ
govinda-dāmodara-mādhaveti (14)

gṛhe gṛhe – coming from each and every house (in Vraja); gopa-vadhū- kadambāḥ – the multitude of gopīs; sarve – all; nityam – regularly; militvā – meeting; samavāya-yoge – in an assembly; paṭhanti – they recited; puṇyāni – the purifying; nāmāni – names (of Śrī Kṛṣṇa); iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara and Mādhava.

Coming from each and every home in Vraja, a multitude of gopīs would regularly assemble to recite Śrī Kṛṣṇa's purifying names, such as "Govinda", "Dāmodara" and "Mādhava".

मन्दारमूले वदनाभिरामं बिम्बाधरे पूरितवेणुनादम् ।
गोगोपगोपीजनमध्यसंस्थं गोविन्द दामोदर माधवेति ॥ १५॥

mandāra-mūle vadanābhirāmaṁ
bimbādhare pūrita-veṇu-nādam
go-gopa-gopī-jana-madhya-saṁsthaṁ
govinda-dāmodara-mādhaveti (15)

vadana-abhirāmam – Śrī Kṛṣṇa, who possesses a delightful face; mandāra-mūle – (and who was standing) at the root of a mandāra (i.e. kadamba) tree; go-gopa-gopī-jana- madhya-saṁstham – in the assembly of cows, gopas and gopīs; pūrita-veṇu-nādam – filled (the air) with the sound of the bamboo flute; adhare – upon His lips; bimba – which resemble the crimson bimba fruit; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

Śrī Kṛṣṇa, whose face is very charming and who was standing at the root of a large kadamba tree among the assembled cows, gopas and gopīs, placed His flute to His crimson lips, which resemble bimba fruits. The sound that echoed out was "Govinda, Dāmodara, Mādhava".

उत्थाय गोप्योऽपररात्रभागे स्मृत्वा यशोदसुतबालकेलिम् ।
गायन्ति प्रोच्चैर्दधि मन्थयन्त्यो गोविन्द दामोदर माधवेति ॥ १६॥

utthāya gopyo 'para-rātra-bhoge
smṛtvā yaśodā-suta-bāla-kelim
gāyanti proccair dadhi manthayantyo
govinda-dāmodara-mādhaveti (16)

gopyaḥ – the gopīs; utthāya – after rising; manthayantyaḥ – while churning; dadhi – the yoghurt; smṛtvā – would remember; bāla-

kelim – the childhood pleasure pastimes; yaśodā-suta – of Yaśodā-maiyā's son Śrī Kṛṣṇa; bhoge – during the bliss; apara-rātra – of the previous night; gāyanti – they sang; proccaiḥ – very loudly; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

Upon waking, the gopīs would churn yoghurt while remembering the pleasurable childhood pastimes of Yaśodā-maiyā's son from the previous blissful night. In doing so, they would loudly sing "Govinda, Dāmodara, Mādhava".

जग्धोऽथ दत्तो नवनीतपिण्डो गृहे यशोदा विचिकित्सयन्ती ।
उवाच सत्यं वद हे मुरारे गोविन्द दामोदर माधवेति ॥ १७॥

jagdho 'tha datto navanīta-piṇḍo
gṛhe yaśodā vicikitsayantī
uvāca satyaṁ vada he murāre
govinda-dāmodara-mādhaveti (17)

yaśodā – Yaśodā-maiyā; vicikitsayantī – doubtfully observing; navanīta-piṇḍaḥ – (whether) the stock of butter; gṛhe – in her home; jagdhaḥ – had been eaten; atha – and; dattaḥ – had been given; uvāca – she said; iti – thus; satyaṁ vada – tell the truth; he murāre – O killer of Mura; govinda-dāmodara-mādhava – O Govinda, O Dāmodara, O Mādhava.

Once Kṛṣṇa ate some butter and then gave some to the monkeys. Doubting that Śrī Kṛṣṇa was a thief, Yaśodā-maiyā inquired, "O Murāri, O Govinda, O Dāmodara, O Mādhava, tell me the truth. Did You steal butter?"

अभ्यर्च्य गेहं युवतिः प्रवृद्धप्रेमप्रवाहा दधि निर्ममन्थ ।
गायन्ति गोप्योऽथ सखीसमेता गोविन्द दामोदर माधवेति ॥ १८॥

abhy arcya gehaṁ yuvatiḥ pravṛddha
prema-pravāhā dadhi nirmamantha

gāyanti gopyo ’tha sakhī-sametā
govinda-dāmodara-mādhaveti (18)

abhyarcya – after caring; geham – for the household chores; yuvatiḥ – the young girl (Yaśodā); pravṛddha- prema-pravāhā – her heart overflowing with very intense love; nirmamantha – churned; dadhi – yoghurt; atha – and; sakhī-sametā – surrounded by her friends; gopyaḥ – the gopīs; gāyanti – they sang; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

After tending to her household chores Yaśodā-maiyā, whose heart always overflows with intense love for Śrī Kṛṣṇa, began to churn yoghurt, surrounded by her gopī friends. Together they sang “Govinda, Dāmodara, Mādhava”.

क्वचित् प्रभाते दधिपूर्णपात्रे निक्षिप्य मन्थं युवती मुकुन्दम् ।
आलोक्य गानं विविधं करोति गोविन्द दामोदर माधवेति ॥ १९॥

kvacit prabhāte dadhi-pūrṇa-pātre
nikṣipya manthaṁ yuvatī mukundam
ālokya gānaṁ vividhaṁ karoti
govinda-dāmodara-mādhaveti (19)

kvacit – once; prabhāte – at dawn; yuvatī – the young girl (Yaśodā); nikṣipya – while going to place; mantham – the churning rod; dadhi-pūrṇa- pātre – in a pot full of yoghurt; ālokya – looking; mukundam – at Mukunda; karoti – she made; vividham – this wonderful; gānam – song; iti – thus; govinda- dāmodara-mādhava – O Govinda, O Dāmodara, O Mādhava.

Once at dawn, as Yaśodā-devī was about to place the churning rod in a pot of yoghurt, she gazed upon her child, Mukunda. At once she became overwhelmed with love and sang this wonderful song, “O my Govinda, O my Dāmodara, O my Mādhava”.

क्रीडापरं भोजनमज्जनार्थं हितैषिणी स्त्री तनुजं यशोदा ।
आजूहवत् प्रेमपरिप्लुताक्षी गोविन्द दामोदर माधवेति ॥ २०॥

krīḍā-paraṁ bhojana-majjanārthaṁ
hitaiṣiṇī strī tanujaṁ yaśodā
ājūhavat prema-pariplutākṣī
govinda-dāmodara-mādhaveti (20)

yaśodā – Yaśodā-maiyā; hita-aiṣiṇī – desiring the welfare; tanujam – of her son; krīḍā-param – who was absorbed in play; strī – that woman; prema-paripluta-ākṣī – her eyes flooded with tears of love; ājūhavat – called out; bhojana- majjana-artham – for bathing and food; iti – thus; govinda- dāmodara-mādhava – O Govinda, O Dāmodara, O Mādhava.

Desiring the welfare of her son, who was absorbed in playing, Yaśodā-maiyā's eyes welled with tears of love as she called out, "O Govinda, O Dāmodara, O Mādhava, it's time to take bath and eat some-thing."

सुखं शयानं निलये च विष्णुं देवर्षिमुख्या मुनयः प्रपन्नाः ।
तेनाच्युते तन्मयतां व्रजन्ति गोविन्द दामोदर माधवेति ॥ २१॥

sukhaṁ śayānaṁ nilaye ca viṣṇuṁ
devarṣi-mukhyā munayaḥ prapannāḥ
tenācyute tan-mayatāṁ vrajanti
govinda-dāmodara-mādhaveti (21)

viṣṇum – of Lord Viṣṇu (Śrī Kṛṣṇa); śayānam – rested; sukham – happily; nilaye – in the house of Nanda; munayaḥ – the sages; devarṣi-mukhyāḥ – headed by Nārada; prapannāḥ – took His shelter; tena – thereby; ca – and; vrajanti – they became; tan-mayatām – one in quality with Him; acyute – the infallible Lord; iti – thus (sang); govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

Upon taking *darśana* of Viṣṇu (Śrī Kṛṣṇa), who was sleeping happily in the house of Nanda, the sages headed by Devarṣi Nārada took complete shelter of His lotus feet. Thus they became fully absorbed in Acyuta as they sang "O Govinda, Dāmodara, Mādhava."

विहाय निद्रामरुणोदये च विधाय कृत्यानि च विप्रमुख्याः ।
वेदावसाने प्रपठन्ति नित्यं गोविन्द दामोदर माधवेति ॥ २२॥

vihāya nidram aruṇodaye ca
vidhāya kṛtyāni ca vipra-mukhyāḥ
vedāvasāne prapaṭhanti nityaṁ
govinda-dāmodara-mādhaveti (22)

vihāya – give up; nidram – sleep; aruṇa-udaye – upon the rising of the reddish sun; ca – and; vipra-mukhyāḥ – the foremost learned brāhmaṇas; nityam – always; veda-avasāne – while reciting the Vedas; vidhāya – after performing; kṛtyāni – their daily duties; ca – also; prapaṭhanti – loudly chant; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

Giving up their sleep upon the rising of the reddish sun, the foremost of learned brāhmaṇas always recite Vedas after performing their morning duties. Thus they loudly chant "O Govinda, Dāmodara, Mādhava."

वृन्दावने गोपगणाश्च गोप्यो विलोक्य गोविन्दवियोगखिन्नाम् ।
राधां जगुः साश्रुविलोचनाभ्यां गोविन्द दामोदर माधवेति ॥ २३॥

vṛndāvane gopa-gaṇāś ca gopyo
vilokya govinda-viyoga-khinnām
rādhāṁ jaguḥ sāśru-vilocanābhyāṁ
govinda-dāmodara-mādhaveti (23)

vṛndāvane – in Vṛndāvana; gopa-gaṇāḥ – the gopas; ca – and; gopyaḥ – gopīs; vilokya – seeing; rādhām – Śrī Rādhā; govinda-viyoga-khinnām – morose because of separation from Govinda; jaguḥ – sang; sa-aśru-vilocanābhyām – with tears in their eyes; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

In Śrī Vṛndāvana, the gopas and gopīs, seeing Śrī Rādhā morose from Her separation from Govinda, sang with tears in their eyes "Govinda, Dāmodara, Mādhava."

प्रभातसञ्चारगता नु गावस्तद्रक्षणार्थं तनयं यशोदा ।
प्राबोधयत् पाणितलेन मन्दं गोविन्द दामोदर माधवेति ॥ २४॥

prabhāta-sañcāra-gatā tu gāvas
tad rakṣaṇārthaṁ tanayaṁ yaśodā
prābodhayat pāṇi-talena mandaṁ
govinda-dāmodara-mādhaveti (24)

prabhāta – at dawn; gāvaḥ – the cows; sañcāra-gatāḥ – began to wander; tu – indeed; tad-rakṣaṇa-artham – in order to protect them; yaśodā – Yaśodā Maiyā; prābodhayat – woke; tanayam – her son; mandaṁ – gently stroking Him; pāṇi-talena – with the palm of her hand; iti – thus (she sang); govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

At dawn the cows began to wander away. In order to protect them, Yaśodā Maiyā woke her son. Gently stroking Him with the palm of her hand, she sang, "Govinda, Dāmodara, Mādhava."

प्रवालशोभा इव दीर्घकेशा वाताम्बुपर्णाशनपूतदेहाः ।
मूले तरूणां मुनयः पठन्ति गोविन्द दामोदर माधवेति ॥ २५॥

pravāla-śobhā iva dīrgha-keśā
vātāmbu-parṇāśana-pūta-dehāḥ
mule tarūṇāṁ munayaḥ paṭhanti

govinda-dāmodara-mādhaveti (25)

munayaḥ – the sages; dīrgha-keśāḥ – whose hair has grown long; pravāla-śobhāḥ iva – and as beautiful as new leaves; pūta-dehāḥ – whose bodies have become pure; aśana – consuming; parṇa – leaves; ambu – water; vāta – air; mūle – at the root; tarūṇām – of the trees; paṭhanti – chant; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

The sages' hair, having grown very long, has become as beautiful as freshly sprouted leaves. Their bodies have become pure by consuming only leaves, water and air, and as they sit at the roots of trees they chant "Govinda, Dāmodara, Mādhava."

एवं ब्रुवाणा विरहातुरा भृशं व्रजस्त्रियः कृष्णविषक्तमानसाः ।
विसृज्य लज्जां रुरुदुः स्म सुस्वरं गोविन्द दामोदर माधवेति ॥ २६॥

evaṁ bruvāṇā virahāturā bhṛśaṁ
vraja-striyaḥ kṛṣṇa-viṣakta-mānasāḥ
visṛjya lajjāṁ ruruduḥ sma susvaraṁ
govinda-dāmodara-mādhaveti (26)

evaṁ bruvāṇāḥ – speaking thus; vraja-striyaḥ – the ladies of Vraja; kṛṣṇa-viṣakta-mānasāḥ – whose hearts were strongly attached to Śrī Kṛṣṇa; viraha-aturāḥ – suffering in separation; bhṛśam – very much; with sweet voices; ruruduḥ sma – cried loudly; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

The damsels of Vraja, whose hearts are deeply attached to Kṛṣṇa, were suffering very much from their imminent separation from Him. [As Akrūra began to drive the chariot], they abandoned all shame and with sweet voices, wept as they cried "O Govinda, O Dāmodara, O Mādhava."

गोपी कदाचिन्मणिपञ्जरस्थं शुकं वचो वाचयितुं प्रवृत्ता ।

आनन्दकन्द व्रजचन्द्र कृष्ण गोविन्द दामोदर माधवेति ॥ २७॥

gopī kadācit maṇi-piñjara-sthaṁ
śukaṁ vaco vācayituṁ pravṛttā
ānanda-kanda vraja-candra kṛṣṇa
govinda-dāmodara-mādhaveti (27)

kadācit – one time; gopī – one gopī; pravṛttā – engaged; vācayitum – training; śukam – male parrot; maṇi-piñjara-stham – situated in jewelled cage; vacaḥ – the statement; iti – thus; ānanda-kanda – O origin of all bliss; vraja-candra – O moon of Vraja; kṛṣṇa – O Kṛṣṇa; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

One time a gopī [Śrī Rādhā] began to train Her male parrot, who was perched in his jewelled cage, to say, "O origin of all bliss, O moon of Vraja, Kṛṣṇa, Govinda, Dāmodara, Mādhava."

गोवत्सबालैः शिशुकाकपक्षं बध्नन्तमम्भोजदलायताक्षम् ।
उवाच माता चिबुकं गृहीत्वा गोविन्द दामोदर माधवेति ॥ २८॥

go-vatsa-bālaiḥ śiśu-kāka-pakṣaṁ
badhnantam ambhoja-dalāyatākṣam
uvāca mātā cibukaṁ gṛhītvā
govinda-dāmodara-mādhaveti (28)

ambhoja-dala-ayata-akṣam – (Śrī Kṛṣṇa) whose eyes are wide like lotus petals; badhnantam – bound; śiśu-kāka-pakṣam – the hair on his friend's head; go-vatsa-bālaiḥ – the tail of a calf; uvāca mātā – Mother Yaśodā said; gṛhītvā – holding; cibukam – chin; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When Śrī Kṛṣṇa, whose eyes are wide like lotus petals, bound His cowherd friend's topknot to the tail of a calf, Yaśodā Maiyā held Kṛṣṇa's chin and said, "O Govinda, Dāmodara, Mādhava, what are You doing?"

गोवत्सबालैः शिशुकाकपक्षं बध्नन्तमम्भोजदलायताक्षम् ।
उवाच माता चिबुकं गृहीत्वा गोविन्द दामोदर माधवेति ॥ २८॥

prabhāta-kāle vara-vallavaughā
go-rakṣaṇārthaṁ dhṛta-vetra-daṇḍāḥ
ākārayām āsur anantam ādyaṁ
govinda-dāmodara-mādhaveti (29)

prabhāta-kāle – at dawn; oghāḥ – a multitude; vara-vallava – of excellent cowherd boys; dhṛta-vetra-daṇḍāḥ – holding staffs; go-rakṣaṇa-artham – with the purpose of protecting the cows; ākārayām āsur – called upon; anantam – the unlimited; ādyam – primeval Lord; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

At dawn a host of excellent cowherds carrying cane staffs came out of their homes and called to the limitless and primeval Lord, "Govinda, Dāmodara, Mādhava, let's go cowherding."

जलाशये कालियमर्दनाय यदा कदम्बादपतन्मुरारिः ।
गोपाङ्गनाश्चुक्रुशुरेत्य गोपा गोविन्द दामोदर माधवेति ॥ ३०॥

jalāśaye kāliya-mardanāya
yadā kadambād apatan murāriḥ
gopāṅganāś cukruśur etya gopā
govinda-dāmodara-mādhaveti (30)

yadā – when; murāriḥ – the slayer of the Mura demon; apatat – jumped; kadambāt – from the kadamba tree; jala-āśaye – into the lake; kāliya-mardanāya – to subdue the black snake Kāliya; gopāḥ – the cowherd men; etya – arrived; gopa-aṅganāḥ – the wives of the

cowherd men; cukruśuḥ – loudly cried out; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When Murāri jumped from the kadamba tree into the poisonous lake to subdue the black serpent Kāliya, the gopas arrived there along with their wives and together they loudly lamented, “Govinda, Dāmodara, Mādhava.”

अक्रूरमासाद्य यदा मुकुन्दश्चापोत्सवार्थं मथुरां प्रविष्टः ।
तदा स पौरेर्जयसीत्यभाषि गोविन्द दामोदर माधवेति ॥ ३१॥

akrūram āsādya yadā mukundaś
cāpotsavārthaṁ mathurāṁ praviṣṭaḥ
tadā sa paurair jayatīty abhāṣi
govinda-dāmodara-mādhaveti (31)

yadā – when; mukundaḥ – whose face is effulgent like the kunda flower; āsādya – accompanied by; akrūram – Akrūra; praviṣṭaḥ – entered; mathurām – the city of Mathurā; cāpa-utsava-artham – with the purpose of attending the festival of the sacrificial bow; tadā – then; saḥ – He; jayati – all glory to You; pauraiḥ – the citizens; abhāṣi – said; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When Mukunda, accompanied by Akrūra, entered Mathurā to attend the festival of the sacrificial bow, He was glorified by all of the city folk who exclaimed, “Govinda, Dāmodara, Mādhava.”

कंसस्य दूतेन् यदैव नीतौ वृन्दावनान्ताद् वसुदेवसूनुः ।
रुरोद गोपी भवनस्य मध्ये गोविन्द दामोदर माधवेति ॥ ३२॥

kaṁsasya dūtena yadaiva nītau
vṛndāvanāntād vasudeva-sūnū
ruroda gopī bhavanasya madhye
govinda-dāmodara-mādhaveti (32)

yadā – when; dūtena – by the emissary; kaṁsasya – of Kaṁsa; eva – certainly; nītau – were brought; vasudeva-sūnū – the two sons of Vasudeva; vṛndāvana-antāt – from the outskirts of Vṛndāvana; gopī – cowherd girl; ruroda – wept; bhavanasya madhye – within Her home; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When Akrūra, the emissary of Kaṁsa, brought Śrī Kṛṣṇa and Balarāma, the two sons of Vasudeva, to Mathurā from the outskirts of Vṛndāvana, one gopī [Śrī Rādhikā] wept within Her home, "O Govinda, O Dāmodara, O Mādhava."

सरोवरे कालियनागबद्धं शिशुं यशोदातनयं निशम्य ।
चक्रुर्लुठन्त्यः पथि गोपबाला गोविन्द दामोदर माधवेति ॥ ३३॥

sarovare kāliya-nāga-baddhaṁ
śiśuṁ yaśodā-tanayaṁ niśamya
cakrur luṭhantyaḥ pathi gopa-bālā
govinda-dāmodara-mādhaveti (33)

gopa-bālāḥ – (when) the cowherd boys; niśamya – heard; śiśum – the child; yaśodā-tanayam – the son of Yaśodā; baddham – bound; kāliya-nāga – by the snake Kāliya; sarovare – in the lake; cakrur luṭhantyaḥ – they rolled about; pathi – on the path; iti – (cried) thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When the cowherd boys heard that Yaśodā's little son was being held captive in Kāliya's coils within the poisonous lake, they rolled about on the path crying, "Govinda, Dāmodara, Mādhava."

अक्रूरयाने यदुवंशनाथं सङ्गच्छमानं मथुरां निरीक्ष्य ।
ऊचुर्वियोगात् किल गोपबाला गोविन्द दामोदर माधवेति ॥ ३४॥

akrūrayāne yadu-vaṁṣa-nāthaṁ
saṁgacchamānaṁ mathurāṁ nirīkṣya
ūcur viyogāt kila gopa-bālā
govinda-dāmodara-mādhaveti (34)

gopa-bālāḥ – the daughters of the cowherd men; nirīkṣya – beholding; yadu-vaṁṣa-nātham – the Lord of the Yadu dynasty; akrūra-yāne – on Akrūra's chariot; kila – actually; saṁgacchamānam – going with him; mathurām – to the city of Mathurā; ūcuḥ – uttered; viyogāt – out of separation; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When the daughters of the cowherd men beheld the Lord of the Yadus, who was seated on Akrūra's chariot, actually departing for Mathurā, they all uttered in intense separation, "O Govinda, Dāmodara, Mādhava. Where are you going, leaving us behind?"

चक्रन्द गोपी नलिनीवनान्ते कृष्णेन हीना कुसुमे शयाना ।
प्रफुल्लनीलोत्पललोचनाभ्यां गोविन्द दामोदर माधवेति ॥ ३५॥

cakrande gopī nalinī-vanānte
kṛṣṇena hīnā kusume śayāna
praphulla-nīlotpala-locanābhyāṁ
govinda-dāmodara-mādhaveti (35)

hīnā – when forsaken; kṛṣṇena – by Kṛṣṇa; gopī – a cowherd girl; śayāne – laying in; kusume – in flowers; nalinī-vana-ante – near a forest of lotuses; locanābhyām – with Her eyes; praphulla – fully blossomed; nīla-utpala – blue lotus; cakrande – in tears; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

Left alone by Kṛṣṇa, one gopī [Śrī Rādhā] laid crying on a bed of flowers near the lotus flower forest. Her eyes appeared to be fully bloomed blue lotus petals, and She wept "Govinda, Dāmodara, Mādhava."

मातापितृभ्यां परिवार्यमाणा गेहं प्रविष्टा विललाप गोपी ।
आगत्य मां पालय विश्वनाथ गोविन्द दामोदर माधवेति ॥ ३६॥

mātā-pitṛbhyāṁ parivāryamāṇā
gehaṁ praviṣṭā vilalāpa gopī
āgatya māṁ pālaya viśvanātha
govinda-dāmodara-mādhaveti (36)

gopī – cowherd girl; parivāryamāṇā – completely checked; praviṣṭā – trapped inside; geham – her home; mātā-pitṛbhyām – by her mother and father; vilalāpa – lamented; viśvanātha – O Master of the universe; āgatya – come; pālaya – protect; mām – me; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

One gopī, completely trapped inside her home by her mother and father, lamented, "O Viśvanātha, master of the universe, come save me! O Govinda, Dāmodara, Mādhava."

वृन्दावनस्थं हरिमाशु बुद्ध्वा गोपी गता कापि वनं निशायाम् ।
तत्राप्यदृष्ट्वाऽतिभयादवोचद् गोविन्द दामोदर माधवेति ॥ ३७॥

vṛndāvana-sthaṁ harim āśu buddhvā
gopī gatā kvāpi vanaṁ niśāyām
tatrāpy adṛṣṭvātibhayād avocat
govinda-dāmodara-mādhaveti (37)

niśāyām – at night; gopī – cowherd girl; buddhvā – having ascertained; harim – Hari; vṛndāvana-stham – situated in Vṛndāvana; kvāpi – some; vanam – in the forest; gatā – went; tatra – there; āśu – at once; api – however; adṛṣṭvā – not seeing (Him); avocat – she called out; atibhayāt – out of great fear; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When, in the middle of the night, one gopī came to know that Śrī Hari was in the midst of the Vṛndāvana forest, she went there at once. But when she could not find Him, she fearfully cried out, "Govinda, Dāmodara, Mādhava."

सुखं शयाना निलये निजेऽपि नामानि विष्णोः प्रवदन्ति मर्त्याः ।
ते निश्चितं तन्मयतां व्रजन्ति गोविन्द दामोदर माधवेति ॥ ३८॥

sukhaṁ śayānā nilaye nije 'pi
nāmāni viṣṇoḥ pravadanti martyāḥ
te niścitaṁ tan-mayatāṁ vrajanti
govinda-dāmodara-mādhaveti (38)

martyāḥ – mortal; pravadanti – proclaim; nāmāni – the names; viṣṇoḥ – of Viṣṇu; api – although; sukham – happily; śayānāḥ – residing; nije – in their own; nilaye – in dwellings; te – they; niścitam– certainly; vrajanti – become; tan-mayatām – absorption in Him; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When those who are bound by the laws of birth and death call the names of Viṣṇu, even while happily residing in their own homes, they certainly become absorbed in Him. Thus they chant "Govinda, Dāmodara, Mādhava."

सा नीरजाक्षीमवलोक्य राधां रुरोद गोविन्दवियोगखिन्नाम् ।
सखी प्रफुल्लोत्पललोचनाभ्यां गोविन्द दामोदर माधवेति ॥ ३९॥

sā nīrajākṣīm avalokya rādhāṁ
ruroda govinda-viyoga-khinnām
sakhī praphullotpala-locanābhyāṁ
govinda-dāmodara-mādhaveti (39)

sakhī – confidante; avalokya – seeing; nīraja-akṣīm – the lotus-eyed; rādhām – Rādhārāṇī; khinnām – sorrowful; govinda-viyoga – due to

separation from Govinda; sā – that; ruroda – wept; locanābhyām – from her eyes; praphulla-utpala – which resembled blossoming blue lotuses; iti – thus; govinda-dāmodara-mādhava – O Govinda, Dāmodara, Mādhava.

As one sakhī beheld the lotus-eyed Śrīmatī Rādhīkā's sorrow due to separation from Govinda, she began to weep. Tears fell profusely from her eyes, which resembled blossoming blue lotuses, and she sang, "O Govinda, Dāmodara, Mādhava."

जिह्वे रसज्ञे मधुरप्रिया त्वं सत्यं हितं त्वां परमं वदामि ।
आवर्णयेथा मधुराक्षराणि गोविन्द दामोदर माधवेति ॥ ४०॥

jihve rasa-jñe madhura-priyā tvaṁ
satyaṁ hitaṁ tvāṁ paramaṁ vadāmi
āvarṇayethā madhurākṣarāṇi
govinda-dāmodara-mādhaveti (40)

jihve – O tongue; rasa-jñe – conversant with the nature of different tastes (rasas) and; madhura-priyā – you like what is sweet; tvam – you; vadāmi – I am speaking; paramam – the supreme; satyam – the truth; hitaṁ tvām – for your benefit; āvarṇayethāḥ – recite; madhura-akṣarāṇi – sweet syllables; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

O my tongue, you are familiar with all varieties of tastes and you are partial to what is sweet. Now I am speaking the highest truth for your benefit, "Just absorb yourself in chanting and relishing these exquisitely sweet names: Govinda, Dāmodara, Mādhava."

आत्यन्तिकव्याधिहरं जनानां चिकित्सकं वेदविदो वदन्ति ।
संसारतापत्रयनाशबीजं गोविन्द दामोदर माधवेति ॥ ४१॥

ātyantika-vyādhi-haraṁ janānāṁ
cikitsakaṁ veda-vido vadanti

saṁsāra-tāpa-traya-nāśa-bījaṁ
govinda-dāmodara-mādhaveti (41)

ātyantika – completely; haram – remove; vyādhi – all disease; janānām – of the people; veda-vidaḥ – those conversant with Vedic wisdom; vadanti – declare; cikitsakam – the medicine; nāśa – destroys; bījam – the seed; saṁsāra-tāpa-traya – of the three-fold miseries of this world of repeated birth and death (miseries caused by oneself, by others, and by nature); iti – thus; govinda-dāmodara-mādhava – chanting of Govinda, Dāmodara, Mādhava.

To completely remove all the diseases of the people, those conversant with Vedic wisdom declare: "The medicine which destroys the very seed of your bondage to this world of birth, death and the threefold miseries of life is this: 'Govinda, Dāmodara, Mādhava.'"

तताज्ञया गच्छति रामचन्द्रे सलक्ष्मणेऽरण्यचये ससीते ।
चक्रन्द रामस्य निजा जनित्री गोविन्द दामोदर माधवेति ॥ ४२॥

tātājñayā gacchati rāmacandre
sa-lakṣmaṇe 'raṇya-caye sa-sīte
cakranda rāmasya nijā janitrī
govinda-dāmodara-mādhaveti (42)

rāmacandre – when Lord Rāmacandra; tāta-ajñayā – by the order of His father; gacchati – went; araṇya-caye – to the forest; sa-lakṣmaṇe – together with His brother Lakṣmaṇa; sa-sīte – and with Sītā-devī; nijā janitrī – His own mother; cakranda – wept; rāmasya – for Rāma; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava.

When, following the order of His father, Bhagavān Rāmacandra went to the forest together with His brother Lakṣmaṇa and His wife Sītā-devī, His mother, Kauśalyā-devī wept for Him crying, "Govinda, Dāmodara, Mādhava."

एकाकिनी दण्डककाननान्तात् सा नीयमाना दशकन्धरेण ।
सीता तदाक्रन्ददनन्यनाथा गोविन्द दामोदर माधवेति ॥ ४३॥

ekākinī daṇḍaka-kānanāntāt
sā nīyamānā daśa-kandhareṇa
sītā tadākrandad-ananya-nāthā
govinda-dāmodara-mādhaveti (43)

sītā – Sītā-devī; ekākinī – being all alone; nīyamānā– was being taken away; daṇḍaka-kānanāntāt – from the forest named Daṇḍaka; daśa-kandhareṇa – the ten-headed one (Rāvaṇa); tadā – then; sā – She; krandan – wept; iti – thus; govinda-dāmodara-mādhava – O Govinda, Dāmodara, Mādhava; ananya-nāthā – having no other shelter.

When Sītā-devī, who had been left alone within the forest named Daṇḍakāraṇya, was abducted by the ten-headed Rāvaṇa, She wept "Govinda, Dāmodara, Mādhava" having no other shelter.

रामाद्वियुक्ता जनकात्मजा सा विचिन्तयन्ती हृदि रामरूपम् ।
रुरोद सीता रघुनाथ पाहि गोविन्द दामोदर माधवेति ॥ ४४॥

rāmād viyuktā janakātmajā sā
vicintayantī hṛdi rāma-rūpam
ruroda sītā raghunātha pāhi
govinda-dāmodara-mādhaveti (44)

sītā – Sītā; janaka-ātmajā – the daughter of Janaka Mahārāja; viyuktā – was separated; rāmāt – from Śrī Rāmacandra; hṛdi – in Her heart; sā – She; vicintayantī – contemplated; rāma-rūpam – the form of Rāma; ruroda – She wept; raghunātha – O Lord of the Raghu dynasty; pāhi – save me; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava!

When Sītā, the daughter of Janaka Mahārāja, was separated from Śrī Rāmacandra, within Her Heart She meditated upon His form and wept, "O Lord of the Raghu dynasty, save me! O Govinda, Dāmodara, Mādhava!"

प्रसीद विष्णो रघुवंशनाथ सुरासुराणां सुखदुःखहेतो ।
रुरोद सीता तु समुद्रमध्ये गोविन्द दामोदर माधवेति ॥ ४५॥

prasīda viṣṇo raghu-vaṁśa-nātha
surāsurāṇāṁ sukha-duḥkha-heto
ruroda sītā tu samudra-madhye
govinda-dāmodara-mādhaveti (45)

sītā – Sītā; tu samudra-madhye – in the midst of the ocean; ruroda – wept; viṣṇo – O all-pervasive Lord; raghu vaṁśa-nātha – Lord of the dynasty of Raghu; heto – O source; sukha-duḥkha – of happiness and distress; raghusura-asurāṇām – for the gods and demons; iti – thus; govinda-dāmodara-mādhava – Govinda, Dāmodara, Mādhava; prasīda – be pleased.

As Sītā-devī was being taken to Laṅkā by Rāvaṇa over the ocean, She cried out, "O Viṣṇu, O Raghupate, O source of happiness and distress for both the gods and demons, O Govinda, Dāmodara, Mādhava, be pleased upon Me and protect Me."

अन्तर्जले ग्राहगृहीतपादो विसृष्टविक्लिष्टसमस्तबन्धुः ।
तदा गजेन्द्रो नितरां जगाद गोविन्द दामोदर माधवेति ॥ ४६॥

antarjale grāha-gṛhīta-pādo
visṛṣṭa-vikliṣṭa-samasta-bandhuḥ
tadā gajendro nitarāṁ jagāda
govinda dāmodara mādhaveti (46)

antar-jale – within the water; grāha – by the crocodile; gṛhīta – seized; pādaḥ – foot; visṛṣṭa – abandoned; vikliṣṭa – greatly pained; samasta- bandhuḥ – all his friends and relatives; tadā – then; gajendraḥ – the king of elephants; nitarām – constantly in despair; jagāda – cried out; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

When, within the water, the leg of Gajendra, the mighty king of elephants, was seized by a powerful crocodile in his jaws, the elephant experienced intense pain. abandoned by all his friends and relatives, he kept crying out in despair, "He Govinda! He Dāmodara! He Mādhava!"

हंसध्वजः शङ्खयुतो ददर्श पुत्रं कटाहे प्रतपन्तमेनम् ।
पुण्यानि नामानि हरेर्जपन्तं गोविन्द दामोदर माधवेति ॥ ४७॥

haṁsa-dhvajaḥ śaṅkha-yuto dadarśa
putraṁ kaṭāhe prapatantam enam
puṇyāni nāmāni harer-japantaṁ
govinda dāmodara mādhaveti (47)

haṁsa-dhvajaḥ – the king named Haṁsa-dhvajaḥ; śaṅkha-yutaḥ – accompanied by his priest, Śaṅkha; dadarśa – saw; putram – [the king's] own son; kaṭāhe – in the pot of extremely hot oil; prapatantam – having fallen; enam – him; puṇyāni – that bring good fortune; nāmāni – names; hareḥ – of Śrī Hari; japantam – softly chanting; govinda dāmodara mādhava – Govinda, Dāmodara, Mādhava; iti – thus.

King Haṁsa-dhvaja, accompanied by his priest Śaṅkha, saw that his son Sudhanva, whom he had punished by placing in a pot of burning oil, was softly chanting the holy names of Śrī Hari – "Govinda, Dāmodara, Mādhava."

दुर्वाससो वाक्यमुपेत्य कृष्णा सा चाब्रवीत् काननवासिनीशम् ।

अन्तः प्रविष्टं मनसा जुहाव गोविन्द दामोदर माधवेति ॥ ४८॥

durvāsaso vākyam upetya kṛṣṇā
sā cābravīt kānana-vāsinīśam
antaḥ pravīṣṭaṁ manasājuhāva
govinda dāmodara mādhaveti (48)

durvāsasaḥ – of the sage Durvāsā; vākyam – the words; upetya – having arrived there; kṛṣṇā – Draupadī, the wife of Kṛṣṇa's cousins; sā – she; ca – and; abravīt – spoke; kānana-vāsin – the resident of the forest; īśam – Lord; antaḥ-pravīṣṭam – who has entered the heart; manasā – in her mind; ājuhāva – she called; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

One day, while draupadī was living in the forest with the Pāṇḍavas, Durvāsā Ṛṣi arrived at her cottage, accompanied by his thousands of disciples, and requested food for all of them. But since her husbands had all finished eating, and she had taken her meal after them, her magic vessel could no longer supply any food. Feeling helpless and wishing she could show proper hospitality to the ṛṣi, who was her guest, with distress in her voice she called out to Madhusūdana, for He resides in the hearts of all and saves His devotees from all danger: "He Govinda! He Dāmodara! He Mādhava!"

ध्येयः सदा योगिभिरप्रमेयः चिन्ताहरश्चिन्तितपारिजातः ।
कस्तूरिकाकल्पितनीलवर्णो गोविन्द दामोदर माधवेति ॥ ४९॥

dhyeyaḥ sadā yogibhiḥ aprameyaḥ
cintā-haraś cintita-pārijātaḥ
kastūrikā-kalpita-nīla-varṇo
govinda dāmodara mādhaveti (49)

dhyeyaḥ – contemplated; sadā – always; yogibhiḥ – by the mystic yogīs; aprameyaḥ – the unfathomable; cintā- haraḥ – who steals

away all one’s anxieties; cintita- pārijātaḥ – thought of like a wish-fulfilling tree from heaven; kastūrikā – musk; kalpita – nicely arranged; nīla-varṇaḥ – blue hue; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

Although the yogīs meditate on Him at all times, He remains unfathomable to them. He steals away all one’s anxieties and seems like a wish-fulfilling tree from heaven. His dark blue body is decorated with nicely painted spots of kastūri (musk) and He is always accessible to one who chants His names, like Govinda! dāmodara! Mādhava!

संसारकूपे पतितोऽत्यगाधे मोहान्धपूर्णे विषयाभितप्ते ।
करावलम्बं मम देहि विष्णो गोविन्द दामोदर माधवेति ॥ ५०॥

saṁsāra-kūpe patito ’tyagādhe
mohāndha-pūrṇe viṣayābhitapte
karāvalambaṁ mama dehi viṣṇo
govinda dāmodara mādhaveti (50)

saṁsāra – material existence, or the endless cycle of repeated birth and death; kūpe – in the well; patitaḥ – fallen; ati – very; agādhe – deep; moha – of delusion; andha – blinded; pūrṇe – filled with; viṣaya – of sense gratification; abhitapte – scorched; kara – of Your hand; avalambam – support; mama – me; dehi – please give; viṣṇo – O all-pervading Lord; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

I have fallen into the deep well of material existence which is filled with the intensely burning poison of sense gratification and covered with the darkness of delusion. o all-pervading Viṣṇu! Please give me the support of your lotus hand and protect me. He Govinda! He Dāmodara! He Mādhava!

त्वामेव याचे मम देहि जिह्वे समागते दण्डधरे कृतान्ते ।

वक्तव्यमेवं मधुरं सुभक्त्या गोविन्द दामोदर माधवेति ॥ ५१॥

tvām eva yāce mama dehi jihve
samāgate daṇḍa-dhare kṛtānte
vaktavyam evaṁ madhuraṁ subhaktyā
govinda dāmodara mādhaveti (51)

tvām – to You; eva – indeed; yāce – I beg; mama – my; dehi – please give; jihve – O tongue; samāgate – at the arrival; daṇḍa-dhare – [Yamarāja] who holds the rod of punishment; kṛtānte – at death; vaktavyam – this should be uttered; evam – thus; madhuram – unlimitedly sweet; subhaktyā – with great loving devotion; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, I beseech you, when Yamarāja, who wields the rod of punishment, arrives at the time of my death, then with great love and devotion just sing these extremely sweet names: "Govinda! Dāmodara! Mādhava!"

भजस्व मन्त्रं भवबन्धमुक्त्यै जिह्वे रसज्ञे सुलभं मनोज्ञम् ।
द्वैपायनाद्यैर्मुनिभिः प्रजप्तं गोविन्द दामोदर माधवेति ॥ ५२॥

bhajasva mantraṁ bhava-bandha-muktyai
jihve rasa-jñe sulabhaṁ mano-jñam
dvaipāyanādyair munibhiḥ prajaptaṁ
govinda dāmodara mādhaveti (52)

bhajasva – just worship (by chanting); mantram – the Vedic mantras, or transcendental sound vibrations which liberate (tra) the mind (man) from worldly illusion; bhava – the cycle of repeated birth and death; bandha – bondage; muktyai – for liberation; jihve – O tongue; rasa-jñe – fully knowledgeable in divine humours; sulabham – easily obtained; mano-jñam – enchanting to the mind; dvaipāyana-ādyaiḥ – headed by Vyāsadeva; munibhiḥ – by the great sages; prajaptam – chanted softly and continuously with great

earnestness; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O my tongue, o relisher of divine nectar! In order to get liberation from the bondage of repeated birth and death, just chant this mantra, which captivates the mind, which is so easily available, and which the exalted sages headed by Vedavyāsa always chant with great earnestness: “Govinda, Dāmodara, Mādhava.”

गोपाल वंशीधर रूपसिन्धो लोकेश नारायण दीनबन्धो ।
उच्चस्वरैस्त्वं वद सर्वदैव गोविन्द दामोदर माधवेति ॥ ५३॥

gopāla vaṁśī-dhara rūpa-sindho
lokeśa nārāyaṇa dīna-bandho
ucca-svarais tvaṁ vada sarvadaiva
govinda dāmodara mādhaveti (53)

gopāla – O protector of the cows and cowherds; vaṁśī- dhara – O holder of the bamboo flute; rūpa-sindho – O ocean of beauty; loka-īśa – O Lord of all the worlds; nārāyaṇa – O shelter of humanity; dīna-bandho – O friend of the distressed; ucca-svaraiḥ – in a loud voice; tvam – you; vada – utter; sarvadā – always; eva – indeed; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, incessantly and loudly call out these names: “He Gopāla! He Vaṁśīdhara! He rūpa-sindhu! He Lokeśa! He Nārayaṇa! He Dīna-bandhu! He Govinda! He Dāmodara! He Mādhava!”

जिह्वे सदैवं भज सुन्दराणि नामानि कृष्णस्य मनोहराणि ।
समस्तभक्तार्तिविनाशनानि गोविन्द दामोदर माधवेति ॥ ५४॥

jihve sadaivaṁ bhaja sundarāṇi

nāmāni kṛṣṇasya mano-harāṇi
samasta-bhaktārti-vināśanāni
govinda dāmodara mādhaveti (54)

jihve – O tongue; sadā – always; evam – in this way; bhaja – worship (chant); sundarāṇi – beautiful; nāmāni – names; kṛṣṇasya – of Śrī Kṛṣṇa; mano-harāṇi – that steals the mind; samasta-bhakta – of all the devotees; ārti – sufferings; vināśanāni – destroyers; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, incessantly serve these beautiful names of Śrī Kṛṣṇa, which steal the mind and thoroughly destroy all the sufferings of the devotees: "Govinda! dāmodara! Mādhava!"

गोविन्द गोविन्द हरे मुरारे गोविन्द गोविन्द मुकुन्द कृष्ण ।
गोविन्द गोविन्द रथाङ्गपाणे गोविन्द दामोदर माधवेति ॥ ५५॥

govinda govinda hare murāre
govinda govinda mukunda kṛṣṇa
govinda govinda rathāṅga-pāṇe
govinda dāmodara mādhaveti (55)

govinda – O proprietor of Goloka; govinda – O giver of all pleasures; hare – O destroyer of all inauspiciousness and remover of the distress of the devotees; murāre – O enemy of the demon Mura; govinda – O You who give pleasure to the cows; govinda – O You who give pleasure to the gopas; mukunda – O giver of liberation; kṛṣṇa – O all-attractive reservoir of pleasure; govinda – O You who give delight to the gopīs; govinda – O You who give delight to the senses; ratha-aṅga-pāṇeḥ – O You who wielded the wheel of a chariot in Your hand as You ran towards Bhīṣmadeva during the battle of Kurukṣetra; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O my tongue, always sing Śrī Kṛṣṇa's names: "He Govinda, Govinda, Hari, Murāri! Govinda, Govinda! He Mukunda! He Kṛṣṇa! Govinda,

Govinda! He Rathāṅga-pāṇe! He Govinda! He Dāmodara! He Mādhava!”

सुखावसाने त्विदमेव सारं दुःखावसाने त्विदमेव गेयम् ।
देहावसाने त्विदमेव जाप्यं गोविन्द दामोदर माधवेति ॥ ५६॥

sukhāvasāne tv idam eva sāraṁ
duḥkhāvasāne tv idam eva geyam
dehāvasāne tv idam eva jāpyaṁ
govinda dāmodara mādhaveti (56)

sukha – happiness; avasāne – at the end; tu – indeed; idam – this; eva – only; sāram – the essence; duḥkha – of suffering; avasāne – at the conclusion; tu – indeed; idam – this; eva – only; geyam – to be sung; deha – the body; avasāne – at the termination; tu – indeed; idam – this; eva – only; jāpyam – to be chanted; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

After all happiness has come and gone, this alone remains as the essence; when all suffering has passed by, sing only this; and at the moment of giving up the material body, this alone should be chanted: “Govinda! dāmodara! Mādhava!”

दुर्वारवाक्यं परिगुह्य कृष्णा मृगीव भीता तु कथं कथञ्चित् ।
सभां प्रविष्टा मनसा जुहाव गोविन्द दामोदर माधवेति ॥ ५७॥

durvāra-vākyaṁ parigṛhya kṛṣṇā
mṛgīva bhītā tu kathaṁ kathaṣcit
sabhām praviṣṭā manasājuhāva
govinda dāmodara mādhaveti (57)

durvāra-vākyam – the irrepressible demanding words of (Duḥśāsana); parigṛhya – hearing; kṛṣṇā – Draupadī (the wife of Kṛṣṇa’s cousins); mṛgī – doe; iva – like; bhītā – fear- ful; tu kathaṁ

kathaṣcit – somehow or other; sabhām – the assembly; praviṣṭā – having entered; manasā – in her mind; ājuhāva – she called out; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

After hearing Duḥśāsana's irrepressible demand to present herself in the assembly hall of the Kauravas, even though she was not presentable, Draupadī somehow or other entered there, like a fearful doe. at that time she cried out within her mind, "He Govinda! He Dāmodara! He Mādhava!"

श्रीकृष्ण राधावर गोकुलेश गोपाल गोवर्धन नाथ विष्णो ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ५८॥

śrī-kṛṣṇa rādhā-vara gokuleśa
gopāla govardhana-nātha viṣṇo
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (58)

śrī-kṛṣṇa – O all-attractive reservoir of infinite pleasure; rādhā-vara – O dear lover of Śrī Rādhā; gokuleśa – O Lord of Gokula; gopāla – O protector of the cows; govardhana-nātha – O Lord of Govardhana Hill; viṣṇo – O all-pervading Lord; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O my tongue, always just drink these nectarean names: "O Śrī Kṛṣṇa! He Rādhā-nātha! He Gokulapati! He Gopāla! He Govardhana-giridhārī! He Viṣṇu! He Govinda! He Dāmodara! He Mādhava!"

श्रीनाथ विश्वेश्वर विश्वमूर्ते श्रीदेवकीनन्दन दैत्यशत्रो ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ५९॥

śrī-nātha viśveśvara viśva-mūrte

śrī-devakī-nandana daitya-śatro
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (59)

śrī-nātha – O Lord of Śrī (Rādhā); viśva-īśvara – O Lord of the universe; viśva-mūrte – O form of the universe; śrī-devakī-nandana – O son of Devakī (Yaśodā); daitya- śatro – O enemy of the demons; jihve – O tongue; pibasva – just drink; amṛtam – ambrosia; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O my tongue, just drink the ambrosia of these names: “O Śrī nātha! He Viśveśvara! He Viśva-mūrte! o Śrī Devakī-nandana! He Daitya-nāśana! He Govinda! He Dāmodara! He Mādhava!”

गोपीपते कंसरिपो मुकुन्द लक्ष्मीपते केशव वासुदेव ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६०॥

gopī-pate kaṁsa-ripo mukunda
lakṣmī-pate keśava vāsudeva
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (60)

gopī-pate – O beloved of the gopīs; kaṁsa-ripo – O enemy of Kaṁsa; mukunda – O bestower of liberation; lakṣmī- pate – O husband of the goddess of fortune; keśava – O You who are skilled at decorating Śrī Rādhā’s braid and who killed the Keśī demon; vāsudeva – O son of Vasudeva; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O my tongue, just drink the nectar of these names: “He Gopī-pate! He Kaṁsāre! He Mukunda! He Lakṣmī-pate! He Keśava! He Vāsudeva! He Govinda! He Dāmodara! He Mādhava!”

गोपीजनाह्लादकर व्रजेश गोचारणारण्यकृतप्रवेश ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६१॥

gopī-janāhlāda-kara vrajeśa
go-cāraṇāraṇya-kṛta-praveśa
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (61)

gopī-jana – to the damsels of Vraja; āhlāda-kara – O giver of bliss; vrajeśa – O Lord of Vraja; go-cāraṇa – to tend the cows; araṇya – within the forest; kṛta-praveśa – who enters; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O my tongue, always just drink the nectarean names of Śrī Kṛṣṇa, who gives pleasure to the minds and hearts of the gopīs, who is the Lord of Vraja, and who wanders in the forest grazing cows: "Govinda! Dāmodara! Mādhava!"

प्राणेश विश्वम्भर कैटभारे वैकुण्ठ नारायण चक्रपाणे ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६२॥

prāṇeśa viśvambhara kaiṭabhāre
vaikuṇṭha nārāyaṇa cakra-pāṇe
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (62)

prāṇeśa – O Lord of my life; viśvambhara – O nourisher of all [especially of all the devotees]; kaiṭabhāre – O enemy of Kaiṭabha; vaikuṇṭha – O You who exist far beyond any mundane limitations; nārāyaṇa – O You who recline upon the transcendental waters; cakra-pāṇe – O You who hold a disc in Your hand; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – indeed;

govinda dāmodara mādhaveti – Govinda! Dāmodara! Mādhava!; iti – thus.

O my tongue, always just drink the nectarean names of Śrī Kṛṣṇa: "He Prāṇeśvara! He Viśvambhara! He Kaiṭabhāre! He Vaikuṇṭha! He nārāyaṇa! He Cakra-pāne! He Govinda! He Dāmodara! He Mādhava!"

हरे मुरारे मधुसूदनाद्य श्रीराम सीतावर रावणारे ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६३॥

hare murāre madhusūdanādya
śrī-rāma sītā-vara rāvaṇāre
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (63)

hare – O You who remove all inauspiciousness and distress from the hearts of Your devotees; murāre – O enemy of the demon Mura; madhusūdana – O killer of the demon Madhu; ādya – O Original Being; śrī-rāma – O Śrī Rāma, son of King Daśaratha; sītā-vara – O husband of Sītā; rāvaṇāre – O enemy of Rāvaṇa; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, always just drink these nectarean names: "He Hari! He Murāri! He Madhusūdana! He Ādi-puruṣa! O Śrī Rāma! He Sītāpati! He Rāvaṇāre! He Govinda! He Dāmodara! He Mādhava!"

श्रीयादवेन्द्राद्रिधराम्बुजाक्ष गोगोपगोपीसुखदानदक्ष ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६४॥

śrī-yādavendrādri-dharāmbujākṣa
go-gopa-gopī-sukha-dāna-dakṣa

jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (64)

śrī-yādava-indra – O chief of the Yādvava dynasty; adri-dhara – O holder of Govardhana Hill; ambuja-akṣa – O lotus-eyed one; go-gopa-gopī – to the cows, cowherds and milkmaids; sukha-dāna – in giving happiness; dakṣa – who is expert; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, always just drink the nectarean names of Śrī Kṛṣṇa: "O Śrī Yadupate! He Giridhārī! He Kamala- locana! O You who are expert in giving happiness to the cows, gopas and gopīs! He Govinda! He Dāmodara! He Mādhava!"

धराभरोत्तारणगोपवेष विहारलीलाकृतबन्धुशेष ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६५॥

dharā-bharottāraṇa gopa-veṣa
vihāra-līlā-kṛta-bandhu-śeṣa
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (65)

dharā – of the earth; bhara – of the burden; uttāraṇa – remover; gopa-veṣa – You wear the attire of a cowherd boy; vihāra-līlā – in order to enact delightful pastimes; kṛta – assumed; bandhu – the friend; śeṣa – of Anantadeva; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, just drink incessantly this nectar of the names of Śrī Kṛṣṇa, who took the attire of a cowherd boy in order to remove the burden of the earth and who became Śeṣaśāyī Kṛṣṇa, with Anantadeva as His companion,1 just to enact delightful pastimes. He Govinda! He Dāmodara! He Mādhava!

बकीबकाघासुरधेनुकारे केशीतृणावर्तविघातदक्ष ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६६॥

bakī-bakāghāsura-dhenukāre
keśī-tṛṇavārtta-vighāta-dakṣa
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (66)

bakī – of the demoness Pūtanā; baka – of Bakāsura, the crane demon; aghāsura – of the python demon; dhenuka – of the ass demon; are – O enemy; keśī – of the horse demon; tṛṇāvartta – of the whirlwind demon; vighāta – in killing; dakṣa – O You who are expert; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, always just drink the nectarean names of Śrī Kṛṣṇa, who very easily vanquished great demons like Pūtanā, Bakāsura, Aghāsura, Dhenukāsura, Keśī and Tṛṇāvarta: He Govinda! He Dāmodara! He Mādhava!

श्रीजानकीजीवन रामचन्द्र निशाचरारे भरताग्रजेश ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६७॥

śrī-jānakī-jīvana rāmacandra
niśā-carāre bharatāgrajeśa
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (67)

śrī-jānakī – of Sītā, the daughter of Janaka Mahārāja; jīvana – O life and soul; rāmacandra – Bhagavān Śrī Rāmacandra, who appeared in the Raghu dynasty, the dynasty of the sun; niśā-cara – of the rākṣasas (man- eating demons) who wander in the night; are – O enemy; bharata – of Bharata; agraja – elder brother; īśa – Supreme

Lord; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, always just drink these nectarean names: “o Lord Rāmacandra, life and soul of Jānakī! O enemy of the rākṣasas! O elder brother of Bharata! O Supreme Lord! He Govinda! He Dāmodara! He Mādhava!”

नारायणानन्त हरे नृसिंह प्रह्लादबाधाहर हे कृपालो ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६८॥

nārāyaṇānanta hare nṛsiṁha
prahlāda-bādhā-hara he kṛpālo
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (68)

nārāyaṇa – O refuge of humanity; ananta – O limitless one; hare – O remover of the suffering of the devotees; nṛsiṁha – O half lion, half man incarnation; prahlāda – the great devotee Prahlāda; bādhā – of impediments; hara – O remover; he kṛpālo – O merciful one; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, always just drink the nectarean names of Śrī Hari: “He Nārāyaṇa! He Ananta! o Hari! He Śrī Nṛsimhadeva, You who removed all of Prahlāda’s obstacles! He Karunāmaya, You who are overflowing with compassion! He Govinda! He Dāmodara! He Mādhava!”

लीलामनुष्याकृतिरामरूप प्रतापदासीकृतसर्वभूप ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ६९॥

līlā-manuṣyākṛti-rāma-rūpa
pratāpa-dāsī-kṛta-sarva-bhūpa
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (69)

līlā – [in order to engage in] pleasure-pastimes; manuṣya – a man; ākṛti – appearance; rāma-rūpa – in the form of Śrī Rāma; pratāpa – by His great influence; dāsī-kṛta – maidservants; sarva-bhūpa – all the kings of the earth; jihve – O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

On the pretense of engaging in transcendental pleasure pastimes, You assumed the form of a human being and advented as Lord Rāma. By Your limitless power, You defeated all the kings of the earth. o tongue, always just drink the nectarean names of Śrī Nanda-nandana: "He Govinda! He Dāmodara! He Mādhava!"

श्रीकृष्ण गोविन्द हरे मुरारे हे नाथ नारायण वासुदेव ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ७०॥

śrī-kṛṣṇa govinda hare murāre
he nātha nārāyaṇa vāsudeva
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (70)

śrī-kṛṣṇa – O Śrī Kṛṣṇa; govinda – O You who give pleasure to the senses, cows, gopas and gopīs; hare – O stealer of the distress of the devotees; murāre – O enemy of Mura; he nātha – O my Lord; nārāyaṇa – O shelter for humanity; vāsudeva – O all-pervasive son of Vasudeva; jihve - O tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

O tongue, always just drink these nectarean names: “O Śrī Kṛṣṇa! He Govinda! He Hari! He Murāri! He Nātha! He Nārāyaṇa! He Vāsudeva! He Govinda! He Dāmodara! He Mādhava!”

वक्तुं समर्थोऽपि न वक्ति कश्चिदहो जनानां व्यसनाभिमुख्यम् ।
जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥ ७१॥

vaktuṁ samartho ’pi na vakti kaścid
aho janānāṁ vyasanābhimukhyaṁ
jihve pibasvāmṛtam etad eva
govinda dāmodara mādhaveti (71)

vaktum – to speak; samarthaḥ – capable; api – although; na vakti – does not utter; kaścit – anyone; aho – alas; janānām – of the people; vyasana – evil addictions; abhimukhyam – inclination; jihve – O my tongue; pibasva – just drink; amṛtam – nectar; etad – this; eva – only; govinda dāmodara mādhava – Govinda! Dāmodara! Mādhava!; iti – thus.

Although all persons are quite capable of engaging their tongues in chanting śrī harināma, which is always easily available and supremely sweet, they have become averse to chanting Bhagavān’s names because of their addiction to sense gratification and their habitual perversity. What greater cause of sorrow is there than this? nonetheless, o my tongue, always just drink the nectar of these holy names: “He Govinda! He Dāmodara! He Mādhava!”

Translated from Śrī Gauḍīya-stotra-ratnam